HE PULPIT.

INTERESTING SERMON BY MR. SHAW.

onflicting Principles of Man's -How to Overcome Evil With Good.

the GAZETTE, uly 1.—Rev. J. D. Shaw o-day at 11 o'clock in the rt-room, on the subject of ood. He took for his text: ercome with evil, but over-with good." Rom. 12, 21. ing is a report of the ser-

God is the author of the ch, if it be true, virtually i responsible for all the evil devil invented.

infinite he must have foreall things, and therefore what that devil would do, ase he is the real author of ell as of good. Now if God now that the devil would dl and put it in conflict with s not infinite; or if he made a s not infinite; or if he made a
t he cannot control, then he
nipotent. If, as the story is
God was absent
the devil interfered,
e is not omnipresent;
was present with power to
he evil, and did not do it, he
ndful of a duty he owed to

we prevented it, he is not so the have been told he is, even should be true that he did is attempt to atone for the affering himself to be murhe person of the man Jesus, hodox teaching more than cout of every one hundred will be damned after all Hts them. redeem

o quarrel with any beable to accept that hypowith I am unwilling to offer a of the problem so damaging vine character as that seems

of sure that there is any imattached to the question of n by whom, either good or ie into the world. I am not hat we would be any able to encourage the er ome the other, if we know

portant question to be considnot how they came here, but hall we do in regard to them. exist in opposite relations to ther, and affect the race in like They stand related to each ke the positive and the negative a magnet. One of them can-hought of without suggesting er. Every one of us is conthe province of each in our and so were the ancients. Ovid

on this, my passion that, persuades, he right, and I approve it too. In the wrong and yet the wrong pur-

said Horace: my mind than in my body lie my r may hurt me with joy I pursue, r may do me good with horror

Paul said: be good that I would, I do not; but which I would not, that I do."

ood; but the experience race is that we are happy and manner of accomplishing that e introduction of good. nding all the the abuse that has eaped upon this world and numen race, I am of pion that there is more of good evil here, and the good is all e gaining ground.

ad of having fallen away from and but they may overcome evil, appeals to an imaginary Deity, the blood of a crucified man, the use of senseless rituals, but introduction of good. You say tle that it is empty, when, in is not empty, but full of atmos-How may you expel that air?

ring water into the bettle. he bottle is full of water, the ut. Now that is the plan sug-by the text of overcoming and allowed to occupy it until 7 o'clock Now that is the plan sug-"Overcome evil with a. m. ng evil.

ion is freed from tyranny by rations of freedom, and the peofreed from degrading and hurtperstitions by being taught to ou reason, observation and exthe best criterion right. ernment should be to equalize

izens by the distribution of edge and the dispensation of

dream of agrarian schemes of a prop-erty distribution are deluded, and look to the wrong source for relief from the evils that exist in our body poli-tic. The highest ideal of a nation is not that all its citizens should

nation is not that all its citizens should be in office, nor that every one should possess the same amount of property, but that all enjoy equal political rights, that all are educated, that all have something to do, and that all receive for their labor, reasonable wages.

In the moral government of the world the highest aim of religion is not to fill over with vain delusions about an imaginary world to come and terrify them with the threat of eternal burning; it is not to vex their minds with superstitious ideas about an angry and superstitious ideas about an angry and t contains the germs of a ligion which seeks to subjusted evil by the introduction yment of good. If any of me to attempt a solution of ated problem touching the and origin of evil, you will and origin of evil, you will seek to render them happy and useful here in this world where they are needed. It should seek and origin of evil, you will be purge out of men's purge all selfishness all fear all deare needed. It should seek to purge out of men's minds all selfishness, all fear all deceit, all ignorance and all bigotry, not by the origin of both eviland to are often told that God is or of good, and the devil of that the latter had its origin of Adam, as related in the tenesis. We are told, further-t God is the author of the is an essential quality of hu-man character, but it will not save men from evil. They must "add to their faith virtue, and to virtue knowledge, and to knowledge temperature, and to tree. to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity." "Do that which is good, and thou shalt have praise of the same." This was the idea taught by Jesus, both in the precepts which he gave and the example which he set. He taught men to be industrious, loving and tolerant. He culogized those who feed the hungry, visit the sick and clothe the naked, above those who by faith cast out devils and did and and or the sick and clother the naked, above those who by faith cast out devils and did and and or the sick and side those who by faith east out devils and did wonderful works. He went about doing for a duty he owed to ent and inexperienced creations was totally dependent upon correct knowledge of his ents.

It is to me that, if after creating orld, a good man and a bad infinite God suffered the despoil both the man and when a little interference are prevented it, he is not so the sought to "overcome it with good." Now, a word to rational religionists. You see the evil of orthodox credulism and superstition, and you deplore it. But are you seeking to overcome it by the practice of good? There is much good in the churches, and the policy of liberalism should be to encourage that good, and whatever of encourage that good, and whatever of

evil we find there point it out with candor but in a spirit of love, and offer them good in its stead. There is now upon us all an important era in the history of the world—a religious revo-lution. Let us act wisely in the midst of it, so that there may be no unnecessary shock or jar to the masses, but essary shock or jar to the masses, but let it come peacefully. In the discussions that arise, there will be sharp contention and carnest, honest differences of opinion, but if we all seek the good and use it, we will not be overcome by evil, but may overcome the evil. As I see the conditions are t

flict approaching nearer and nearer to the final struggle, I feel the necessity of advocating tolerance and charity.
There will be giants on both sides in
the search for the true, and they will
of necessity give hard blows, but let
every one look out for the truth, t that subject,
we all know that good and
both exist, and that so far as
we anything of the history of
they have always existed.
bortant question to be considcome of evil, but overcome evil with good.'

To be good and true and faithful in all the obligations of life, is the highest aim that is attainable here, and who will deny that it is the surest way to insure the best possible advantage in the world to come?

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and to figure on the expense, time consumed in traveling, through-car ar-

rangements, etc.
The Vandalia Line with its connections will undoubtedly come nearer your requirements than any other line, because it has so many throughcar lines. First. It has a double which I would not, that I do."

I these cases there seemed to be onderance of the evil over bood; but the experience of the experience "Great Pennsylvania Route." This line affords the passengers all the beaurous in preportion as the good sover the evil. The highest a religion should be to overhe evil, and the best and most grippus, and is the favorite route for Shoe Curve, the Conemangh and Alle-grippus, and is the favorite route for persons going to the east shore. Second. Its elegant Pullman Sleeping and Hotel Car Line, with but one change (and that in Union Station, no transfer) to the famous springs in Virginia and West Virginia. Third, Its line of Pullman Sleeping Cars to Chicago, where connections are made with through ears to all the principal

of perfect good, man has all the resorts in Michigan Wisconsin and rising up and approaching d. Such is the history of the far as we have any reliable data. not necessary for men to gers, and those destined to points on up and be overcome or via the Cincinnati Southern and Kentucky Central railroads, and Cincinnati, Washington & Baltimore railroad. This is positively the only line by which passengers for the points named can have Pullman Car accom-modations between St. Louis and Cincinnati, and the only line avoiding the tedious transfer to the Cincinnat cannot pour it out Southern railroad station. Fifth. Its he bottle, neither can lines of local Pullman Sleepers bepel the whole of in by means tween St. Louis and Indianapolis, hp. But you can displace it whereby passengers leaving St. Louis whereby passengers leaving St. Louis whereby passengers leaving St. Louis whereby passengers a full the better water into the bettle in the evening will secure a full night's rest, as the car is cut off on ar-

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THOS. S. SPEAR, South Western Passenger Agent of the Vandalia Line and Pennsylvania Route, Dallas, Texas. or J. M. Chesbrough, Ass't General Passenger Agent, St.

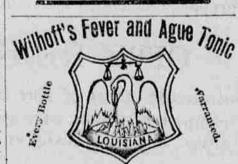
The Rev. Geo H. Thayer, of Bourbon, Ind., says: "Both myself and wife owe our lives to Shiloh's Consumption. Those fanatics who

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to vigorously push a business, strength to study a profession, strength to regulate a household, out physical pain. All this represents what is wanted, in the often heard expression, "Oh! I wish I had the strength!" If you are broken down, have not energy, or feel as if life was hardly worth living, you can be relieved and restored to robust health and strength Ly taking BROWN'S IRON BIT-TERS, which is a true tonic-a medicine universally recommended for all wasting diseases.

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SAVED HIM 1,800 DOLLARS. ADAMS, N. Y., Jan. 20, 1882.—Dr. B. J. Kendall & On. Gents—Having used a good deal of your Kendall's Spavin Cure with great success, I thought I would let you know what it has done for me. Two years ago I had as speedy a colt as was ever ruleed in Jerferson county. When I was breaking him he kicked over the cross bar and got fast and tore one of his hind legs all to pieces. Femployed the best farriers, but they all said fre was spoiled. He had a very large thorough pin, and I used two bottles of your Kendall's Spavin Cure, and it took the bunch entirely off, and he soul afterwards for Siso (dollars). I have used it for bone spavins and wind galls, and it has always cured completely and left the leg succeth. It is a splendid medicine for rheumaism. I have recommended it to a good many, and they all say it does the work. I was in Witherington & Kneeland's drug store, in Adams, the other day, and saw a very fine picture you sent them. I tried to buy it, but could not; they said if I would write to you that you would, and I will do you all the good I can.

Very respectfully. E. S. Lyman.

From the Akron Commercial, Ohio, of Nov. 25th, 1882. Readers of the Commercial cannot well forget that a large space has for years been taken up by Kendall's advertisements—especially of a certain Spayin Cure. We have had dealings with Dr. Kendall for many years, and we know of some large business houses in cities near by, who have also dealt with him for many years, and the trath is fully and faithfully proven, not only that he is a good, honest man, and that his celebrated Spavin Cure is not only all that it is recommended to be, but that the English language is not capable of recommending it too highly.

Kendall's Spavin Cure will cure spavins. There are hundreds of cases in which that has been proven to our certain knowledge, but, after all, if any person confines the usefulness of this celebrated medicine to curing spavins alone, they make a big mistake. It is the best medicine known as an outward application for rheumatism in the human family. It is good for pains and aches, swellings and lameness, and is just as safely applied to men, women and children as it is to korses. We know that there are other good liniments, but we do believe this spavin cure to be far better than any ever invented.

Kendall's Spavin Cure

Kendall's Spavin Cure.

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Messrs, B. J. Kendell & Co.—About 8 months ago there was a valuable stallion brought to the stable of Farmes and Henry to be treated for a bone spavin which was one years growth and of pronounced size, and having learned through outside sources that your liniment known as Kendail's spavin Cure was valuable, I commenced using it on the evilargement and after six weeks using and havin applied two bottles the horse was cured entirely, leaving the leg perfectly smooth.

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It has been used in thousands of cases on human flesh with such wonderful success that we now feel certain it is the best limitation.

It has been used in thousands of cases on human flesh with such wonderful success that we now feel certain it is the best limitation.

It has been used in thousands of cases on human flesh with such wonderful success that we now feel certain it is the best limitation.

It has been used in thousands of cases on human flesh with such wonderful success that we now feel certain it is the best limitation.

Veray, Ind., August 12, 1881.—Dv. B. J. Kendal & Co.: Gents—Sample of circulars received to-day. Please send me some with my imprint, printed on one side only. The Kendal's Spavin Cure is an excellent demand with an ankie badly, and knowing the value of the leading farmers in our county, sprained an ankie badly, and knowing the value of the remedy for horses, tried it on himself, and it did far better than he had expected. Cured the spath in very short order.

Yours respectfully, C. O. Thirdhand, Price if per bottle, or six bottles for is. All afuggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors, Dit. R. J. KENDALL & J. KENDALL & J. C. D. Enosburgh Falls, Vt. Send for illustrated circular.

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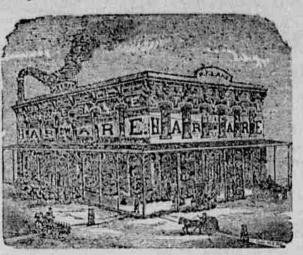
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